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The Work and the Workers

A Guide for Missionary Candidates

The Work and the Workers

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

METHODIST EPISCOPAL CHURCH

A Guide for Missionary Candidates

Published at the Mission Rooms, 150 Fifth Avenue
New York, 1907

CONTENTS.

I. The Mission. PAGE

The Mission of Christ..... 5

The Gospel for All..... 6

II. The Missionary.

His Mission..... 7

His Call..... 7

Three Notable Calls..... 8

The Chief Thing..... 9

Making Sure the Call..... 10

His Qualifications..... 10

A Religious Experience..... 10

Sound Common Sense..... 11

Natural Abilities..... 11

Mental Training..... 11

A Sound Body Indispensable..... 12

Able to Work with Others..... 12

Other Points..... 12

Humility..... 13

Married or Single..... 13

Family Ties..... 13

As a Candidate..... 14

How to Make Application..... 14

The Examinations..... 14

Acceptance of Candidates..... 15

Right of Selection..... 15

III. The Missionary Society.

Its Origin and Purpose..... 16

Its Missions..... 16

PAGE

The Home Field 16
The General Missionary Committee 17
The Board of Managers 17
The Officers 17
How Missionaries are Appointed 18
Salaries of Missionaries on the Field 19
Home Salaries 20
Travel to and from the Field 20
Amount of Freight Allowed 20
What the Missionary Should Take 21
Rules Concerning Furloughs 21

IV. THE MISSIONARY FIELD.

The Various Missions 22
The Populations of the Fields 23
The Religious Beliefs 23
The Languages in the Several Missions 24
The Chinese Dialects 25
The Languages of India 25
The Climate of the Fields 26

V. THE MISSIONARY SERVICE.

Nobility of the Service 27
Greatness of the Cause 28
Tribute by President Harrison 28
President McKinley on Missionaries 29
Missionaries the World's Heroes 29
Kinds of Service 30
Evangelists 31
Teachers 31
Medical Missionaries 32
Printers 32
Many-sided Men Required 32
The Missionary Life a Busy One 33

The Work and the Workers.

I. The Mission.

The root idea of the word "mission" is sending or sent; the sending of something. Jesus Christ, the sent of God, came into the world to save sinners. He came on a great mission, the greatest known to human kind—to bring the good news of salvation. All have sinned and come short of the glory of God. Through Jesus Christ it is made possible for all to be saved. As the Father sent the Son into the world and gave Him all power in heaven and earth, so also the Son sent His disciples into Jerusalem and all Judea and Samaria and unto the uttermost parts of the world to be His "witnesses." "Go ye into all the world," He said,—not simply to Jerusalem or through Judea and Samaria, but—"into all the world, and preach the Gospel"—not alone to Jews wherever you may find them, but "to every creature." All men are sinners; the Gospel is for all; go and give it to them. This is the essence of Christ's instructions, and His promise was added: "Lo, I am with you alway, even unto the end of the world."

The Mission of Christ.

That Christ made no deceptive promise, and offered no empty gift, Paul established by his positive testimony: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," which testimony has been confirmed by innumerable witnesses in all centuries and in all countries.

That the Gospel was for Gentile as well as Jew was settled, once and forever, by Peter's vision on the housetop and the miraculous conversion and call of Saul to be the apostle to the Gentiles.

The Gospel for All.

That the Gospel must be preached is involved in the Master's statement, "The Gospel must first be published among all nations," and that it must be preached by men to men was the settled conviction of Paul: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

So little do some understand God's way of salvation as set forth in the Scriptures that they are still echoing the thought of the clerical critic of Carey: "When God wants the heathen converted He will convert them Himself without your aid or mine." Paul's statement is but another putting of the commission of Christ: "Go ye into all the world, and preach the Gospel to every creature." For if God did not require the cooperation of man in preaching, this command would never have been given.

II. THE MISSIONARY.

The missionary is simply the preacher, or worker, sent to a particular field. If that particular field lies in his own country, he is called a home missionary; if in another country, he is known as a foreign missionary. Thus a preacher sent from the United States to China is a foreign missionary; a preacher laboring among the Chinese in the United States is a home missionary. The distinction is geographical. The missionary differs from the preacher and pastor chiefly in these particulars:

His Mission.

1. His mission is generally to a people having little or no Christian atmosphere; 2. He is supported in whole or in part by a society organized for that purpose.

The Methodist Episcopal Church holds that there is a divine call to the ministry, and that men ought not to enter upon this sacred service unless they are persuaded they have it. In certain other Christian bodies the call to the ministry is not distinguished in character or measure from a call to be a teacher, a doctor, a lawyer, or a merchant. But our ministers and people have always believed that in some more or less positive way God leads those whom he has chosen into the ministry. We also believe that men are led of God to the missionary field. Is there, then, a divine call to the ministry and also a divine call to the missionary service, two distinct and separate calls? In some instances, yes; but not in all cases. The ministry is one and the same calling, whether it be under-

His Call.

taken at home or abroad, in the United States or Asia. Sometimes a man is called to be a minister, and subsequent circumstances fix his place of labor. Occasionally with this call comes a conviction that his field of work is to be among the heathen. The Holy Spirit does not call all men in the same way or to the same work. The conversion of the woman who touched the hem of the Saviour's garment, the conversion of Cornelius, and the conversion of Paul differ greatly in manner and attending circumstances, but in each case it was divine.

Bishop Thoburn had his definite call to the ministry after he had been preaching some time. Long before he became a minister he was persuaded that his place of labor would be in the mission field. When the way opened for him to go to India he had scarcely laid the matter before God when the answer came. "It was not so much," he says, "a call to India that I received, as an acceptance for India. I did not receive any message, or realize any new conviction, and yet that hour stands out in my life as the burning bush must have stood in the memory of Moses."

Three Notable Calls.

The Rev. James L. Humphrey, who baptized our first convert in India, though greatly interested in missions before he was called to the ministry, had no thought of entering the foreign field until he had been some months in his first pastorate. His call, which has always seemed to him "to have been sent from heaven," came during the singing of a hymn, "Ye Christian heralds, go, proclaim." He says on the general subject:

"The call to be a missionary may not be just like

a call to the sacred ministry in all of its aspects, but it is similar in some of its features at least. In a sense it is true that God calls us to every kind of work in his vineyard. 'The steps of a good man are ordered of the Lord.' 'And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right or to the left' (Isa. 30. 21). Certainly it is reasonable to suppose that there should be a somewhat special call to a great special service like this.

"As a matter of fact, I have never known a successful missionary who did not feel that God as certainly called him to this work as he did to the ministry. The impression will be made upon the mind by the Holy Spirit in some way that we are called to it. This impression will be so strong, as a rule, that it cannot well be removed. I firmly believe God as certainly calls women to this work as he does men. It is one of the wonders of the age what women are doing for Christ. In addition to the impression made upon the mind, other things must confirm and sustain it. There must be good, firm health, with no special tendency to disease of any kind. One must have good natural abilities and at least fair attainments. I think special stress should be laid upon the importance of good judgment and tact, ability to master foreign languages and to utilize strange environments. The importance of these things cannot be overestimated. One must know human nature, and how to adapt oneself to it. We must know the people to whom we go, have sympathy with them, appreciate their feelings and difficulties, and be able to see things as they see

them. We can never win the people to Christ only as we win them to ourselves first, and to this end we must gain their confidence, and we can only do this by convincing them that we know how things appear to them. Knowledge of human nature and sanctified common sense are indispensable qualities to make a successful missionary. The highest literary attainments, while not absolutely necessary in every case, will find ample scope for their fullest exercise.

"It is taken for granted that a missionary must have grace, a passion for souls, with supreme loyalty to God and the Church that sends him out. Without these qualities he will fail, whatever other attainments he may have."

William Butler, the founder of our Missions in India and Mexico, did not, it appears, have a special call to the foreign field. He saw Secretary Durbin's urgent plea for India, and, waiting vainly some months for someone else to volunteer, finally offered himself, unwilling longer to refuse the call of the Missionary Secretary. His response was to the call of the Church from a sense of obligation to God.

It is obvious from these eminent examples that calls to the missionary service come to different persons in different ways. Some have the call in as definite a form as Saul had; others, devoted to God and loyal to his cause, reach a decision through a strong impression of the urgent need of workers in the great foreign fields and a conviction that they ought to offer themselves. The important thing for everyone to settle before offering himself as a missionary is that he *ought*

The Chief Thing.

to go, either because God has called him directly and unmistakably, or because he hears the call of the Church and feels it to be his solemn duty to obey. The call or conviction may be welcome or unwelcome. The fact that there may be hesitation to obey it should not determine its rejection. Bishop Thoburn's impression that his lifework would be in the missionary field was not accompanied by the feeling that he was needed, or could do a great work there, or would like such a life. It was simply a clear conviction that this was God's choice for him.

It is of first importance that every candidate, lay or clerical, female or male, should be fully convinced that he or she is called to the work, whatever may be the nature of the call, before volunteering, because—

1. The foreign missionary field is no place for an experiment. Men are not accepted for it on trial.

Making Sure the Call. The Missionary Society uses every possible opportunity to ascertain the purpose and fitness of those whom it commissions. If anyone is in doubt as to his duty to go, and purposes to come back if he does not like it, let him elect to stay at home. Such men are not wanted.

2. It is a lifework. We ask for men and women below the age of thirty, that they may be able to master difficult languages and give a long service to the cause. No one is accepted unless he can promise to spend his life in the field. Unless this promise can be honestly given it ought not to be given at all; and once given it should be sacredly kept as a vow unto the Lord.

3. It is a life of trial, sacrifice, and difficulties. If

it be entered on lightly, or in a spirit of adventure, the shock of contact with the awful solidarity of heathenism, the isolation from congenial companionship, the disheartening effect and the comparatively meager results of efforts to reform vast masses of people steeped in vice, immorality, and ignorance, will overcome the timid and unstable and drive him to desertion. We want no coward souls at the front in far-off fields of battle.

HIS QUALIFICATIONS. Nothing in the whole list can exceed in importance (1) a religious experience. The missionary must be a converted man, he must know personally what it is to pass from death unto life. If the blind lead the blind, both shall fall into the ditch. He should be a man of prayer and in conscious communion with God. His mind must be stayed on God, if he would prove a brave and worthy ambassador; and he should, as a matter of course, have a settled belief in the fundamental doctrines of Christianity. One who rejects the divine authority and supernatural element of the Scriptures, or the divinity and resurrection of Christ is not an acceptable candidate.

(2) He should be a man of good common sense. He will have constant occasion in the field to exercise a calm, clear judgment and to bear himself with manliness and dignity. He must be able to see things in their true light and right relations, and maintain his composure in trying circumstances. Common sense saves from disastrous blunders.

(3) His natural abilities should be such as will enable him to become an intelligent and skillful workman. He need not have genius; he must have

qualities of mind capable of development through educational processes. If he succeeds in college and theological seminary he can succeed in the mission field. If he cannot master languages in his classical course he cannot fit himself to preach to the heathen in a tongue understood by them. Hence facility in the acquisition of language is necessary. Most applicants have passed through college. Therefore they know from experience what ability they have in linguistic studies. The question is frequently raised as to whether the study of the language to be used in the field should be begun here. The answer is: If it is a field where the Spanish or Italian language is to be used, it would be desirable to take it up in college. But the Oriental languages must be acquired on the field. The languages and dialects of China, Japan, and Korea require proficiency in tone discrimination, and this is only to be acquired by years of instruction by a native teacher.

Natural Abilities.

(4) It is very desirable, though not indispensable in all cases, that candidates shall have a thorough collegiate education. If one is to teach he should have a college degree. If college men who are to engage in evangelistic work can also get a good theological training, they should do so by all means. Time and labor spent in making a thorough preparation are not lost. It is a mistake to suppose that zeal for the Gospel can take the place of the thorough training which our best-equipped institutions give. As to teachers, some of our missions say that it is useless to commission those who have not a college degree or its equivalent from a Normal School.

Mental Training.

(5) A sound body is indispensable. A life which the insurance companies would not accept as a risk is not suitable for the mission field. The climate in most mission fields, the mode of living, the food provided, the unsanitary conditions, coupled with the prevailing modes of travel, and the constant demands upon the time, sympathies, and endurance of the missionary, will break him down if his vitality is low, or disease has weakened any of the bodily functions. The Society requires every applicant to pass an examination by a competent medical examiner employed by it.

A Sound Body.

(6) Missionaries must be able to work together in peace and harmony. Persons of peculiar temperament, inclined to be censorious, jealous, moody, fretful, willful, should stay at home, where they have more room and opportunity to indulge their peculiarities. They would be unhappy in the mission field and make their brethren unhappy.

These are the main points to be considered in deciding upon a missionary's qualifications. There are others, such as social qualities, human sympathies, courage and perseverance in the face of defeats. The missionary will be hampered in his work if socially he is an iceberg, or if he looks upon the poor and besotted heathen as upon a race of inferior beings, or if he cannot rise above the discouragements he is sure to meet. Successful missionaries are spiritual-minded, well-balanced, thoroughly prepared, sound-bodied, and strong-hearted people, whose devotion to the cause of God makes them valiant soldiers of Jesus Christ, heroes on the moral battlefields of the world.

Other Points.

Candidates who are conscious of a strong conviction that they ought to enter the missionary service may be, and often are, deterred by a feeling of unworthiness and insufficiency. They fear that they do not measure up to the high standard of ability and consecration to which eminent missionaries have attained. This feeling of humility is becoming to those who are entering upon a work which is to them new and untried. It should not of itself lead to a decision not to offer yourself for missionary service. Let others judge whether your qualifications are or are not such as to justify your appointment. The Committee of the Board conducts examinations sympathetically and yet carefully, considering not only the answers to questions, but also the bearing, manner, appearance, and spirit of the candidate.

Humility.

The question of going to the mission field married or single is constantly raised. There are places for both. One who is single is not expected to take the vow of celibacy as a condition of acceptance. Sometimes there is a demand for a single man where a married man could not well be appointed, or where the support available is only sufficient for a single man. It is often best, therefore, that a missionary should go out unmarried, with the understanding that in course of a few years the young lady selected as his life companion may be sent out, or that he shall be free to make an alliance on the field.

Married or Single.

The family ties of the applicant must be a subject of consideration. A son or daughter who is the only support of a mother, or the only child of infirm

parents who need his or her care; or persons whose obligation toward family or relatives might require a speedy return from the field; or those burdened with debt which must be provided for—these classes should not be applicants for appointment.

HIS CANDIDACY. Having determined in his own mind and heart the question of his duty to become a missionary, the next step for the intending candidate is to write to the Missionary Secretaries, 150 Fifth Avenue, New York, and ask for application blanks: one for himself, if single; one also for his wife, if married, or for his fiancee, if engaged. This blank calls for the main facts of his life, his birth, age, training, parentage, conversion, belief, Christian work, Conference relation, call to the mission field, physical condition, state in life, and habits with reference to the use of narcotics and intoxicants. It also calls for references to persons who can inform the Secretaries as to the life, character, habits, and abilities of the candidate, and requires a medical certificate as to physical condition, simply as a preliminary precaution. If the references are satisfactory and there is an opening in the field, the candidate will be asked to come to New York for examination before the Board's Committee and by the Board's medical examiner. If the examinations are satisfactory and the Board approves, the candidate is notified and arrangements are made for his outgoing. The expenses of his trip to New York are paid by the Society. His candidacy ended, he becomes a missionary under appointment and enters into relations with the Missionary Society.

Application Blanks.

ACCEPTANCE OF CANDIDATES. Applicants should understand that immediate decision cannot be reached as to their acceptance, except in extraordinary cases. Time to secure references is required, and often there must be further delay until a vacancy occurs in the force in the particular field to which a candidate wishes to go. In the nature of the case, the calls for missionaries for medical, or publication, or educational service are fewer than those for the evangelistic work. Candidates for either of these branches may have longer to wait for an opening, therefore, than those who are prepared to preach. Moreover, the Society must be allowed to exercise the privilege of selection. Where it is impossible to find places for all who apply it must, with the best light it has, select those who seem most thoroughly fitted for its work. Candidates who are not accepted should not feel that any reflection upon them is intended or involved in their nonacceptance. As it is uncertain in most cases when opportunity for appointment may come, applicants should not give up pastoral charges or business positions until the question of their acceptance and departure for the field is settled. Applications are welcomed, and the Corresponding Secretaries will always be glad to see candidates personally, or answer any questions by letter which they may wish to ask.

Selection.

III. THE BOARD OF FOREIGN MISSIONS.

"The Board of Foreign Missions of the Methodist Episcopal Church," in the words of the missionary

manual, "is the Church itself in a corporate form, for the purpose of establishing and supporting Christian missions in foreign lands." Its field is the world outside the United States. Under its auspices many foreign missions are conducted. Its headquarters are in the Book Concern and Mission Building, on Fifth Avenue and Twentieth Street, New York city. It was organized as the Missionary Society in 1819, its first mission being among the French in Louisiana. Its first foreign mission was begun in Africa in 1833. It now has missions abroad as follows:

Its Origin.

Its Missions.

Africa: Liberia (1833), West Central Africa, East Central Africa.

America: South America (1836), Andes, North Andes, Mexico (1873).

Eastern Asia: Foochow (1847), Hinghua, North China, Central China, West China, Japan (1872), South Japan, Korea (1885).

Southern Asia (1856): North India, Northwest India, South India, Bombay, Bengal, Central Provinces, Burma, Malaysia, Philippine Islands.

Europe (1849): North Germany, South Germany, Switzerland, Norway, Sweden, Denmark, Finland and St. Petersburg, Bulgaria, Italy, France.

In all, thirty-four missions.

The Board of Foreign Missions works under a constitution created for it by the General Conference, to which it makes report quadrennially and to which it is amenable.

The Constitution provides for a General Missionary Committee, composed of Bishops, Corre-

sponding and Recording Secretaries, Treasurers, a representative from each of the fourteen General Conference Districts, and fourteen representatives elected by the Board; and for a Board of Managers, consisting of the Bishops and of thirty-two ministers and thirty-two laymen elected by the General Conference. The General Committee, which meets annually, determines what fields shall be occupied as missions and the amounts necessary to be set apart for the support of each. The Board of Managers meets on the third Tuesday of each month, and has in its charge the administration of the affairs of the Society. A Corresponding Secretary and a First Assistant Corresponding Secretary, elected by the General Conference, supervise the missionary work of the Church in foreign lands, under the direction of the Board of Managers. The General Conference also elects a Treasurer and an Assistant Treasurer. The Recording Secretary keeps the minutes of the Board and performs other important duties. All drafts for missionary appropriations are drawn by the Corresponding Secretaries upon the Treasurer of the Board of Foreign Missions.

The Committee and the Board.

Missionaries who are members of Annual Conferences are appointed and sent to foreign fields by the concurrent action of Bishops and the Board; missionaries who are not members of Annual Conferences are appointed and sent out by the Board. Those and only those appointed or accepted by the Board are considered as foreign missionaries. Persons received into Conferences on the field do not by that action become missionaries, but only by express acceptance by the Board.

How Appointed.

The missionary candidate having been accepted by the Board for appointment looks henceforth to the Board, through its Corresponding Secretaries, for traveling expenses to the field, for support on the field, and for permission to return home on furlough, or to leave the mission for any purpose. On the field he receives his appointment, year by year, from the Bishop in charge, and his salary is paid him, usually in advance, by the treasurer of the mission.

THE MISSIONARY'S SUPPORT. The salaries of missionaries are fixed by the Board and paid out of the appropriations to the field in which they are in service, by the mission treasurer. Salaries, which are rated and paid on a gold basis, vary in different countries according to the cost of living. In the missions in Southern Asia the scale is as follows:

Scale of Salaries.

"A. For the first five years of service, and for so many years thereafter as he is unable to use the native language efficiently in his work, a married man shall receive $950, a single man, $650 (yearly).

"B. For the next ten years after the first five, if he has mastered a native language so as to use it efficiently in his work, the salary shall be, for a married man, $1,000; for a single man, $700 (a year); provided, however, that the language requirement shall not be applied to missionaries who at this time (1904) have been five years or more in the foreign field.

"C. For the next ten years after the first fifteen, the salary shall be, for a married man, $1,100, and for a single man, $800 (a year).

"D. After twenty-five years in the foreign mission field, the salary shall be, for a married man, $1,200, and for a single man, $900 (a year).

"Allowance for children shall be:

"For each child fourteen years and under, $100 per year.

"For each child over fourteen and under twenty-one years of age, if dependent upon the parents, $100 per year.

"But in case the child of an American missionary, between the age of fourteen and twenty-one, is in attendance at a school in the United States which is under the authority of the Methodist Episcopal Church, or is approved by the Board of Managers, the allowance shall be $150 per year during such years as he or she is in actual attendance on such school."

In Eastern Asia the salaries are somewhat higher and in Africa and in the nonheathen countries the salaries paid vary from the above schedule.

Home salaries of missionaries from all fields are as follows:

Home Salaries.

"Married missionaries: For the first five years, $950; after fifteen years, $1,000. Allowances $900; for the next ten after the first five years, for children, the same as on the field.

"Single missionaries: For the first five years, $600; for the next ten after the first five years, $650; for the next ten after the first fifteen years, $700; after twenty-five years, $800." Rent allowance may be paid to married missionaries at home on furlough, if they actually occupy a rented house.

EXPENSES TO AND FROM THE FIELD. Necessary traveling expenses, including railroad and steamship tickets, sleeping accommodations on trains, meals en route, and hotel bills, with express charges on baggage and charges for freight, are paid by the Society. The route chosen should be the most direct. Candidates may, however, make detours, within reasonable distances, for farewell visits to parents and brothers and sisters. Payments for freight are limited as follows: Three cubic tons (measure) for each missionary going to the field for the first time, or finally returning there from, and one half cubic ton for each child; for missionaries returning from the field on furlough, or going to the field after furlough, one cubic ton for each missionary and one half cubic ton for each child. A cubic ton is forty cubic feet. A chest five feet long, four feet wide, and two feet high would measure a cubic ton. Pianos and organs, if taken, must be taken at the expense of the missionary.

Expenses of Travel.

When the candidate has passed his examinations and been accepted or appointed by the Board, and an agreement reached with one of the Corresponding Secretaries as to the month when he shall sail, he should enter into correspondence with the Recording Secretary of the Board as to the exact time of his departure, so that steamship passage may be secured and arrangements made for reduced rates on the railroads. It is important that from four to six weeks or more should be allowed for attention to these details. Suitable accommodations on steamers need to be engaged several weeks before the time of sailing. Forms of expense accounts will be fur-

nished on application. These contain the necessary instructions for keeping the account, and making report.

PROVISIONS ON THE FIELD. Married missionaries on the field are provided with houses to live in, either belonging to the Society or rented. The Society also provides heavy furniture, such as stoves, chairs, tables, bedsteads, etc. Missionaries will need to take with them from this country, as far as possible, supplies of bedding, table service, linen, etc. It is also wise for them, especially women, to provide a moderate supply of clothing, except those going to India. Books which will be necessary on the field should be included in the outfit.

Outfit.

AS TO FURLOUGHS. Experience has shown that it is necessary for missionaries to return occasionally to the United States for rest, recuperation, change of scene, visitation of relatives and friends, and renewals of associations with the home country and the home Church. No definite period of service on the field has been fixed by the Board of Managers. Requests for furloughs should come to the Corresponding Secretaries through the Finance Committee of the several missions with a succinct statement of the reasons for asking for them, particularly if there has been less than ten years of service on the field since last leaving the United States. These requests should always be presented to the mission Finance Committee in time to be considered in making up the estimates for the ensuing financial year, which begins January 1. It should be distinctly understood that the Society enters into no agreement to give missionaries, as some

How Obtained.

have understood, furloughs at the end of five or seven or any other term of years. It believes that missionaries ought to come home, as a rule, once in about ten years; but reserves to itself the right to deal with every case on its merits. It does not withhold its consent to an earlier return where, in special cases, condition of health or urgent family reasons seem to require it. The missionary is in no case at liberty to leave the field without permission.

IV. THE MISSIONARY FIELD.

Our foreign missions are found in every quarter of the globe. We occupy portions of every continent.

The Fields.

In Asia we are represented in India, Burma, Malaysia, Borneo, Java, Sumatra, the Philippines, China, Japan, and Korea.

In Africa—in Liberia, the Madeira Islands, Angola, Portuguese East Africa, and Rhodesia.

In Europe—in Germany, Switzerland, Austria, Hungary, Norway, Sweden, Denmark, Russia (Finland), Bulgaria, Italy, and France.

In North America—in Mexico.

In South America—in Argentina, Uruguay, Paraguay, Brazil, Chile, Peru, Bolivia, Ecuador, and Panama.

The populations of these fields amount to an aggregate of about 1,040,000,000, or two thirds of the entire population of the world, distributed as follows:

In Mexico, in Peru, Chile, Bolivia.	
Argentina, etc., in South America...	46,402,433
In Africa (Liberia, Angola, East Africa, etc.).....	10,866,736

In Europe (Germany, Scandinavia, Finland, Switzerland, Italy, etc.)....	153,142,000
In India, Malaysia, Borneo, Java, Sumatra, and the Philippines.....	336,962,215
In China, Japan, Korea.....	493,365,168
	1,040,000,000

It should not be inferred that we are actually and fully reaching these vast populations; we are working among them in the several countries to which they belong.

Religious Beliefs.

Roughly dividing these 1,040,000,000 according to their religious beliefs, we get the following result:

Protestant countries in Europe.....	76,812,000
Roman Catholic countries in Europe, Philippines, Mexico, and South America	127,000,000
Eastern Christians, Bulgaria.....	3,154,375
Buddhist, Confucian, Taoist (China)..	433,000,000
Buddhist, Taoist, Shinto (Japan).....	47,000,000
Buddhist, Confucian, Shaman (Korea).	12,000,000
Hindu, Moslem, Buddhist, etc. (India), Malaysia, Borneo, Philippines.....	326,000,000
Moslem, Pagan (Africa).....	10,000,000
Christians in Asia and Africa.....	5,100,000

Of these we may say that about 212,000,000, in round numbers, may be classed as Christian, 65,000,000 or 70,000,000 as Moslem, and 755,000,000 or 760,000,000 as idolatrous heathen.

Our missionaries in endeavoring to reach these vast populations have to speak many languages. In

Mexico they use the English and Spanish; in South America, English, Spanish, Italian, German, and Portuguese; in Africa, English, Portuguese, Sheetswa, Tonga, Kimbundu, and other native dialects; in Japan and Korea, English, Japanese, and Korean; in China, English, Mandarin, Foochow, Hinghua, Amoy; in India, English, Hindustani, Hindi-Urdu, Kanarese, Mahratti, Gujerati, Tamil, Telugu, Bengali, Punjabi, Garhwali, Shorali, Chinese, Malay, and many other dialects; in the Philippines, English, Spanish, Tagalog, and other native dialects; in Borneo, Chinese and Dyak; in Europe, German, Norwegian, Swedish, Danish, Finnish, French, Italian, and Bulgarian.

Languages.

The most difficult languages to acquire are, of course, those of the Asiatic fields. The Chinese was, in the early days of Protestant missions, considered well-nigh impossible to the foreigner to master. Mr. Milne said to learn it required "men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of the apostles, memories of angels, and lives of Methuselah." But modern missionaries find that it can be mastered with sufficient determination and application, and that, too, by ordinary men, the facilities for learning it having been vastly increased. It is taught now in a series of progressive lessons. The Mandarin is the official language of the Empire and is spoken and understood in nearly all of the twenty-one provinces, and is used in three of our five missions, namely, North, Central, and West, in which we have work in seven provinces. In our two missions in the Province of Fukien the Foochow,

The Chinese Language.

Hinghua, and Amoy dialects are spoken. The Chinese language has no alphabet, and is monosyllabic. Some 2,200 characters need to be learned to read the New Testament, and 4,400 to read the whole Bible.

When Bishop Thoburn first went to India he was congratulated on the fact that all our work was among people speaking the same language. As our mission has enlarged and spread from province to province and crossed into Burma, and into the Straits Settlements and also to the Philippines and even into Borneo, the number of languages required has increased to more than thirty. Hindustani is the most widely spoken language in India, being understood by 100,000,000 or more. It is used most extensively in North and Northeast India; the Hindi-Urdu, also used in North India, is the language of the Moslem population; in the west and northwest Mahratti, Gujerati, and Punjabi are spoken; in the east Bengali, and in the south, Kanarese, Tamil, Telugu. Garhwali and Shorali are among the numerous hill dialects.

The Languages of India.

In Malaysia, we have work in English, in Tamil, in Malay, and in the Hakka, Cantonese, Amoy, Hinghua, and Tiechew dialects of the Chinese.

THE CLIMATE. Much of the territory covered by our foreign missions is in the torrid zone. In much of India and in South China tropical heat is a feature of the summer. This is also true of Liberia and Angola in Africa, and of Peru, Bolivia, and Chile in South America, and of Mexico.

India has great varieties of climate. In the Himalayan region, on the plateaus, the cold often is most

Asiatic Climate.

intense; in the Straits Settlements equatorial heat is a constant factor of the weather. There are three seasons in India—the hot, the wet, and the cold. The first extends from March to June, the second from June to October, and the last from October to March. In China, even as far north as Peking, where the cold of winter is severe, the summer heat is intense. The southern provinces, including Fukien, in which we have two missions, are below the twenty-eighth parallel of latitude and have the characteristics of tropical climate. The temperature of summer in Japan is modified by the sea. In South America, Bolivia, and Peru and part of Chile have high temperatures, which are moderated in places by high altitudes and proximity to the sea. Argentina, Paraguay, and Uruguay, on the east coast, have about the same variety of climate as that part of the United States lying between New York and Key West. The mountainous section of Mexico enjoys a pleasant summer.

CARE OF HEALTH. Some men and women, particularly the robust and vigorous, are careless or thoughtless in matters of health. It cannot be too strongly impressed upon the minds and consciences of young missionaries that they owe it to the Board of Foreign Missions, in whose cause they are enlisted, and to God, whose servants they are, to give care and thought to the preservation of their health. Those who go to tropical countries cannot be too careful in avoiding (1) exposure to the sun in the heat of the day, (2) getting wet in sudden rainstorms, (3) the eating of unripe fruits or rich foods. The process of acclimatization is a slow one and should not be

forced. After the physical system is adjusted to the new country, the new diet, and the new system of living, things can be done which are unsafe for the stranger.

V. THE MISSIONARY SERVICE

There can be no nobler service than that to which the earnest Christian missionary devotes himself—the elevation of the masses of mankind by showing them that God is the true object of worship, and loving obedience to Him, the lever which lifts men to the highest plane of moral, spiritual, and intellectual life. If the service seems difficult, dangerous, and exacting, involving more of privation than most other kinds of noble employment, it is not, after all, for a hard and unthankful Master, nor without the promise of reward. "And every one," Jesus said, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundredfold, and shall inherit everlasting life." Those who have gone out into strange lands and labored for the kingdom of Christ, giving up careers at home, putting away ambitions for honors in their own country, have found a career that is noble and satisfying and honors which are sweet and lasting.

A Noble Service.

One who had himself enjoyed the highest honors which this great republic can confer, the Hon. Benjamin Harrison, President of the United States, gave this estimate of the cause to which the missionary devotes his life:

"The highest conception that ever entered the mind of man is that of God as the Father of all men

—the one blood, the universal brotherhood. It was not evolved but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, not to be ministered unto, but to minister. The rough winds fanned His sleep; He drank of the mountain brook and made not the water wine for Himself; He would not use His power to stay His own hunger, but had compassion on the multitude. Them that He had bought with a great price He called no more servants, but friends. He entered the bloody arena alone and, dying, broke all chains and brought life and immortality to life. Here is the perfect altruism, here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks, and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent when the tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown."

The Great Cause.

Another statesman and soldier of equal eminence, the Hon. William McKinley, President of the United States, paid on the same great occasion—the opening of the Ecumenical Missionary Conference of 1900—this tribute to the missionary:

"The services and sacrifices of the missionaries for their fellow-men constitute one of the most glo-

rious pages of the world's history. The missionary of whatever Church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes.

The World's Heroes.

"Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered severe hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and such a thought,' says David Livingstone, 'it is emphatically no sacrifice; say, rather, it is a privilege.' They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of spirit which triumphs not by force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions. . . . Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer

together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family; have made the community well-ordered, and their work has been a potent influence in the development of law and the establishment of government."

It remains to add a few words as to the kinds of service upon which the missionary enters in the field. These are usually divided thus: 1. Evangelistic; 2. Educational; 3. Medical; 4. Publication; 5. Industrial. These are more or less distinct branches of the work, and yet the work is one, and whether the missionary preach, or teach, or heal, or print, or plow, his purpose is one and the same, to bring men and women to a knowledge of the one God and Father Almighty, of His Son Jesus Christ, the Saviour of men, and of the Holy Ghost the sanctifier. No teacher or physician or printer is accepted for any of our mission fields who is not himself a true disciple of Christ and has not the distinct purpose to use every opportunity in his work as teacher, healer, or printer, of making the Gospel known and inducing scholars, patients, or readers to accept Christ.

Kinds of Service.

EVANGELISTS are simply ministers who give their time to the work of preaching. They have circuits or districts, often with native preachers and workers under their supervision. They not only preach, but they organize churches, baptize converts, and look after the development of Christian communities. They are expected to learn the native language as soon as possible, that they may speak to the people direct without the aid of an inter-

What they do.

preter. Those who have had a thorough theological training and have had practice in preaching have very desirable qualifications for this branch of the service.

TEACHERS in our schools of various grades, from the kindergarten to the university, perform the same duties as teachers in similar institutions in this country and need the same qualifications. Education is occupying more and more attention in foreign mission work, and institutions of all grades have been multiplying with amazing rapidity in the last twenty years. Those intending to offer themselves as educational missionaries should get a good collegiate education, by all means, and if they could take some postgraduate work in further special preparation, it would add to their efficiency. It is a mistake to suppose that one who could not hold a place in a high school or seminary at home could do higher or even similar work abroad.

Should be Well Equipped.

MEDICAL MISSIONARIES. We have medical missionaries in Mexico, Africa, China, and Korea, but do not send any to Japan or South America. We have one hospital in India, and the Woman's Foreign Missionary Society has one, both in North India. Medical missionaries should be graduates of medical schools of good standing and should have a year or more in hospital practice. Particular attention should be given to surgery, and to the study of the prevalent diseases of Oriental lands, including ophthalmia, cutaneous and intestinal complaints. Medical missionaries receive the same support as other missionaries.

Training of Physicians.

PRINTERS. In all our missions the press is of great importance. Literature—periodical, tract, and book—needs to be prepared and printed to deepen and extend the influence of preaching and teaching and especially to develop in the native converts a more intelligent and stable Christian life. Practical printers, who understand all branches of the trade, are needed from time to time in our various missions. If they combine with this knowledge capacity to keep accounts, to teach or to preach, they are sure to be all the more useful.

The Press.

While the missionary should be especially prepared to serve in some one of these departments, it is very desirable that he should be able to combine, if necessary, duties falling within the lines of two or more of them. One missionary in Asia is superintendent of a mission, preaches, teaches, and looks after the press. For a period he combined with these duties that of treasurer and kept the accounts of the mission. Another missionary looks after a hospital, preaches, teaches, superintends building operations, and is treasurer and accountant. The missionary should be able to do one thing effectively, and many things well.

Able to do Many Things.

The life of the missionary is indeed a busy one, and if a candidate is afraid of work, and would consult his ease and bodily comfort, he should not set his face toward the mission field. Such a man would find no important place open to him anywhere.